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LUCIFER.

THE LIGHT-BEARER.

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SESTINA OF THE RED HEART AND WHITE WORLD.

My songs have breathed the music oft of love,
And oft intoned a lyric for the free,
And often chanted Nature and her charm;
And now I sing the Red Heart's purpose great,
And sing the White World that this shall become
When men count manhood more than things that serve.

When men count manhood more than things that serve,
We shall not need, I trow, to speak of love;
For, certes, to fit souls sweet love shall come
In Nature's course, when first the way is free,
But most of all to those whose thoughts are great,
And least to jealous ones who prison charm.

Monopoly of land and love and charm,
And lust of power unpaid to make men serve —
These are the things which are not truly great,
And yet this Dark World yields them all its love,
And mocks at those who prophesy the free,
And says, 'neath heaven, the White things cannot come.

Yet, when the Red Heart beats, shall surely come
The White World with its peace and health and charm,
Its comrades working side by side, yet free,
Each other serving, yet unforced to serve;
Its daily life a garden wherein love
Blooms large, and each man's genius ripens great.

When each man's selfhood grows to ripeness great,
Root-based in Nature, whence all ripe things come,
Its bud and fruiting aye the genius-love
Of perfect skill in dainty feats that charm
And true success in sterner works that serve,—
Art shall be all delightful, being free.

I see my song return to all things free,
It finds no other theme so truly great;
Nature alone, in freedom, may I serve;
It shall be so with all when White days come,
Wherein no deed of mastership may charm,
Nor coldness check the Red Heart's crimson love.

Comrades, be free! and then the White shall come,
Life's commonplace grow great and rich in charm,
And all hearts Red to serve with human love.
—*J. Wm. Lloyd, in "The Red Heart in a White World."*

The Ruinous Effects of Slave Labor.

BY RACHEL CAMPBELL.

In saying that marriage is largely responsible for the low wages of women, I am not running atilt against that union which exists only in the dreams of poets. I mean marriage as it is exemplified in common usage, and defined in common law; where woman is "given in marriage," and becomes a servant without wages in her husband's home. That a class of unpaid laborers will degrade any branch of industry in which they toil, has already been so clearly and forcibly shown in other departments, that we have only to apply the same logic to this one, and the point is carried. In the old days, when abolition of negro slavery in the south was an unsettled question, we were told that slave labor tended to make the laboring white man poor and keep him so; and that free labor never can compete with slave labor without reducing the free laborer to a condition very little better than slavery. Understanding this principle, Northern working men are forming leagues to resist the encroachment of convict labor, knowing that the kind of work done by unpaid convicts will be so cheapened and degraded that free labor will be driven from the field. Now, just as slave labor operates against free labor, just as the prison system of offering cheap convict labor injures honest working men, just so wife labor affects free working women. It is the character rather than the name of anything that makes it either good or ill. The injury to labor is caused by having a class of unpaid laborers to compete with; and whether that class be called slave, convict, or wife, the ruinous effect on free labor remains unchanged.

I am well aware that wives are not generally considered or thought of as a class of laborers, the popular opinion being that wives are a non-producing class of laborers, depending for support on the labor of their husbands. Many husbands, otherwise intelligent, whose wives toil early and late, honestly and conscientiously take to themselves the whole credit of supporting their families, and not unfrequently their hard working, over-tasked wives share the delusion. Wives have worked so long without wages, that "women's work," sweeping, dusting, cooking, etc.—the never ending routine of house work that must be done in every home, is not regarded as labor exactly. It is an inferior grade, lacking the dignity and importance of man's labor, and when performed by a wife in her husband's house, has no financial value.

There is, however, another way in which wife labor tends to reduce the wages of working girls. The germ of independence has quickened in the hearts of a large majority of the wives of this age. They feel bitterly the humiliation of being obliged to ask for every dime they may need, to explain just what they wish to buy with it, and then argue the case to convince their husbands that the purchase is really necessary; and to avoid the necessity of frequent begging, they go out to the work-shops and get sewing to do at home. They cannot leave home and work in the shops, and in order to get the work they are obliged to underbid the shop-girl and reduce her already low wages a little lower still. Married women, doing cheap work at home, make it possible for manufacturers to get fine, white shirts made for a dollar a dozen, and the other kinds of

shop work at proportionally low rates. Full of their own sorrows, and adopting the only method they can find to better their own condition, wives have crowded into this field of labor, destroyed the business of the shop-girl, compelled her to work more hours for less pay, and driven her to want, poverty, destitution and prostitution.

It may perhaps be thought incredible that the condition of working girls is as I have represented. I tell you it is even worse! it can never be told, but must be endured to be understood! Human speech cannot voice the long drawn out agony of a life, robbed of all the hopes and pleasures that make up the joy of living, and forced into a treadmill of constant toil for a bare subsistence. The best years of my life have been dragged out in a New Hampshire cotton mill, so I know what I am talking about. New England people are naturally proud of their manufactories, and many of them seem to think these are run by water power alone. This is a mistake, the water power only propels the machinery. Another force is requisite to make the machinery effective. A deep, full current of human life is constantly pouring in, as freely as water and almost as fast. Women and children especially, are being used up and worn out with a rapidity unthought of by those who look only on the surface of things. If the blood of all the victims, whose lives have been crushed and broken in the mills that stand on its banks, were spilled in its tide, the Merrimac river would flow on towards the Atlantic, as red as were the waters of the Seine on the morning of St. Bartholomew. But blood-spilling is barbarous, and puritanical New England never tolerates barbarism. She freely grants to Capital a "bond" that enables it to take from labor the "pound of flesh," but, because of her pious, puritan faith in her own righteousness, bloodshed is forbidden. The Yankee Shylock, however, has more inventive genius than the old Jew, and finds a way to enforce his bond without either breaking the law or shocking public sentiment. Human strength and endurance are put to work against tireless machinery, in gas-poisoned rooms, until the flesh wastes and the cheek pales as the red blood is gradually transmuted into sweat and tears, and a used operative quietly passes away to make room for a fresh hand. All the proprieties observed, and everything done "decently and in order."

I have no fault to find with the work in a cotton factory, in and of itself. A reasonable amount of work, a reasonable number of hours for a day's labor, and reasonable wages therefor would make of mill work pleasant and healthful employment. As it is, corporate greed has assigned to each operative too much work—too many spindles, too many frames, too many looms, etc., and insisted on too many hours in the day, and in the meantime little by little has reduced wages, till these mills, instead of being "hives of industry," as they are sometimes called, are become hells of torture where men are overworked, women are enslaved, and children sacrificed.—*From "The Prodigal Daughter."*

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the [illegible] to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

NEW YORK ACCESSION
JUN 21 1943
RECEIVED

News-Notes and Comments.

In a report of a meeting of the Manhattan Liberal Club, New York, on Friday evening, Oct. 8, Emma Goldman is quoted as saying that, as an Anarchist, she was opposed to violence. She deplored the assassination of McKinley, and said that if the people want to do away with assassins they must do away with the conditions which produce murderers.

* * *

In the trial of Powers for the killing of Gov. Goebel of Kentucky, N. I. McDaniel testified that he heard Dr. Robinson of Frankfort say, after Goebel was shot: "Let's get guns and kill Taylor and every white Republican on the square." This testimony was given on Oct. 23. Up to our going to press we have not learned of the suppression of the Democratic papers of Kentucky.

* * *

A great wave of sympathy for Miss Stone, the missionary held by the bandits, is sweeping over the country. But why for her only? She is an exceedingly robust woman of middle age, if her picture represents her faitly. Little is said of her companion; yet Mme. Tsilka has given birth to a child while held in captivity. It would seem that hers is by far the saddest case. Is she less deserving of sympathy and aid because she is not an American?

* * *

"Keep out the foreigners!" is now the cry. The United States is to be the home of natives, only, henceforth. Very well; but shall we also keep the "foreigners" (ourselves) out of the territory of other nations? The United States is large enough for its citizens. Let them remain at home instead of involving themselves and the nation in broils in the Philippines, in China, in Bulgaria. "Sauce for the goose" should be "sauce for the gander."

* * *

"O, that such diff'rence there should be
'Twixt tweedledum and tweedledee!"

Letters addressed to "Helen Wilmans" are held non-deliverable by the post-office department, and returned, stamped "fraudulent," to the senders. Meanwhile, Col. Post is informed by the officials at Washington that as Helen Wilmans-Post is not being proceeded against, letters addressed to her will be delivered. If Helen Wilmans is convicted, will she be sent to prison while Helen Wilmans-Post is left to do business at the old stand? Those desiring to know more of the case should send for a copy of "Freedom," Sea Breeze, Florida.

* * *

The Rev. Charles G. Adams who recently killed Dr. John G. Jessup, in Berkeley, California, has been acquitted on the plea of insanity. It was claimed that Adams' daughter had appealed to Jessup for protection from her father's brutality. Adams is reported to have said, after the trial:

"If I have had all the things the doctors say I have, the wonder to me is that I have lived through them. I will have to go to an asylum. I do not anticipate that the association with the lunatics there will bother me much. I do not expect to find those people a great deal different from some people I have met who are not in asylums."

Commenting on the case the San Francisco "Star" says:

"If Adams was not insane when he killed Dr. Jessup, then he escaped punishment for a crime most foul. If he was insane, then it is proper that he should be confined now, however sane he may appear, to prevent his doing further harm. Too many people escape punishment for taking human life, on the plea of insanity; but if it were once understood that any one acquitted on such a plea would be confined for life in an insane asylum, it would seldom be resorted to."

* * *

An interesting case has just been decided by the Illinois Supreme Court. Curtis E. Robinson died, leaving an estate of $1,000,000. He had lived for many years with Johanna Schoeninger, whose husband was still living. Robinson's wife, also, was alive, though no children had been born of the marriage. After the birth of several children to Robinson and Mrs. Schoeninger, they married, Robinson's wife having died, though Mrs. Schoeninger's husband still lived. Robinson's brothers and sisters claimed the estate, arguing that the children, being ille-

gitimate could not inherit. The court decided in favor of the children, giving them the property. Without going into either the question of the rightfulness of the possession of such a large fortune by anyone, or that of the mixed-up relations of the people concerned—of which no one can judge fairly without knowing all the facts in the case—it seems a wise decision. There should be more parental responsibility for offspring, rather than less. The theory that children have no claims on parents unless those parents have gone through a certain formula, is most pernicious and mischievous.

* * *

One of the most notable instances of passive resistance against a law-sanctioned mammoth steal is that of the citizens of St. Clair County, Missouri. More than a quarter of a century ago they voted to issue $25,000 in bonds to aid the construction of a railroad through the county. The promoters of the road got possession of the bonds and sold them, but the road was never built. The citizens paid some of the bonds and repudiated the remainder. The United States court, on hearing the case when the county was sued ordered that a special tax be levied for the payment of the bonds. This the county judge refused to do, and was sentenced to jail by the federal judge for contempt of court. Each succeeding county judge, for thirty years, has served his term of office in jail rather than levy the special tax for the payment of the bonds. The debt is now over $1,500,000, with no prospect of compromise. If a man orders a ton of coal and it is not delivered he is not forced to pay for it. There have been many cases where citizens of a county have been compelled to pay for railroads that were never built, but the action of St. Clair County is perhaps as unprecedented as the attempted robbery through the federal courts is outrageous. All honor to the St. Clair County practical Anarchists.

L. H.

The Gentle Art of Persuasion as Practiced by the Russian Police.

The truth about the extreme brutality displayed by the Cossacks during the late student riots is gradually coming to the knowledge of those beyond the reach of the Czar's police. Here are a few facts concerning the trouble at St. Petersburg on March 4:

Before the demonstration by the students began there was not a policeman or a Cossack in sight; the evident intention being to throw off their guard the malcontents and gather them all into one trap, as Bismarck wished to do with the revolutionists of Europe during the commune of Paris. Since early morning the people began to gather near the Kazansky Sobar (a large cathedral). Fully ten thousand people, consisting of students, men and women, lawyers, writers and laborers, were in the assemblage. About noon one of the students began to read from a manifesto, copies of which had been freely distributed to the crowd. This manifesto set forth the reasons for the demonstration and protest. The cheer that greeted the conclusion of the reading seemed to be the signal for the Cossacks. They rode from every gate and side street into the crowd, trampling men, women and children under their horses' hoofs. There was no effort to disperse the crowd. The brutal soldiers rode in a circle, much as the vanqueros do around stampeded cattle on the American plains, using sword and quirt, till not a man or woman in all that vast multitude stood upright. The Cossacks then drove their horses upon the upturned faces of their victims. The fiendishness of the Cossacks stands without a parallel, and only when the truth leaked out that they had been given vodka (whisky), by the higher officials, was it understood.

The policemen fell to work when the soldiers had completed their bloody work. They dragged the young women students by the hair of the head across the square and threw them into buggies and drove off with them. Some not utterly crushed staggered to their feet and vainly tried to escape, holding, in some cases, their cheeks, that had been laid open by the Cossacks' swords, together, that they might not bleed to death. The Cossacks made a special effort to murder the ringleaders. One was dragged to his feet and lashed with the lead-tipped quirt till he fell on the pavement and neither moved nor breathed. A large number of mechanics gathered together with the intention of plunging into the seething mass of humanity to aid their fellow-workers. Without warning, volley after volley was poured into them from the guns of a re-enforcing army and hundreds fell to rise no more. No one even now has the least idea of the number of these workingmen who were killed. It is another secret to be dragged from the officials when the final revolution comes.

The chief of police, Kleygels, is entirely responsible for this massacre, and to show in what esteem he is held by the Czar, the latter granted him a private audience and with his own "royal" hands pinned a large medal on his murderous breast.

"I (the writer) saw this brute calmly smoke a cigarette in the midst of the carnage, and when a student with his face split open begged him to interfere and save a sixteen-year-old girl who was being fearfully misused by the drunken Cossacks, saw him playfully puff the cigarette smoke into the bleeding wound and tell the student to go to the devil."

The government sets much store by public opinion in Russia, as elsewhere, during riots. Every effort is put forth to turn the shopkeepers and the working men against the students. To that end, in the late trouble Kleygels resorted to a trick that explains more than volumes the subtlety of his Muscovite character. He sent his police, dressed as students, to the various cathedrals of St. Petersburg, and ordered them to desecrate the altars and other holy things. The police pulled the garments of the priests and tweaked their beards, and laughed and danced and sang bawdy songs. They kicked the images and put cigarette ashes in the holy water. This had the desired effect. The Russian character is essentially religious and prayerful. Anything approaching blasphemy arouses their hatred. And when the report of the supposed students' actions spread over the city, the real students had not a friend to whom they could appeal.

Just one more incident, then I close. This is so horrible that only the good it may do by stirring up a feeling in America against the Russian government impels me to mention it. The young women students who were caught at the demonstration of March 4th were stripped naked and whipped through the streets. It is almost impossible to believe such things could happen in this twentieth century, and possibly some doubt may linger in the minds of some; but when we have Professor Belalubsky banished from Russia because he protested against this one act, there need be no longer a doubt.—*From the San Francisco "Star."*

Commission of Crime Not Essential to Conviction.

In sentencing Most to one year's imprisonment, Justice Holbrook enunciated a principle that is about as bad in law as anything that Most has put forth is in political philosophy. He said:

It is not necessary to trace any connection in this late article with the assassination of the late president. The offense here in the eye of the law is precisely the same as if the event had never occurred.

Truly enough it does not seem to have been necessary to connect Most with any crime in order to jail him; but I think it ought to be necessary. I may be wrong, but it seems to me that in punishing for the commission of a crime there should be a line drawn between the innocent and the guilty—that is between the man who committed it and the man who did not Otherwise, what approval has a person, except his own conscience, for being innocent? Most reprints Heinzen, saying Assassinate rulers. The Bible Society reprints Moses, saying, Stone to death the man who picks up sticks on Saturday. These are "Twin Thoughts," both sanguinary and barbarous, but the promulgator of one goes to jail, while the disseminator of the other goes to heaven, let us hope.—*Geor E. Macdonald in "Truth Seeker."*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

889.

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Cowardly Murder—McKinley and Czolgosz.

To kick or strike a man when he is down and disarmed, even though an enemy, is always considered a mean act, a cowardly act—an act that no honorable or brave man will be guilty of.

To kick or strike an unarmed, unresisting or surrendered enemy, so hard that he dies from the effect of the blow, is usually considered murder, cowardly murder, and punished as such.

On the sixth of last month, at the Buffalo Exposition, a murder was committed. It was a treacherous act, a stupid, idiotic crime, but it was not a cowardly murder. McKinley was not down, and though himself unarmed he was closely guarded by armed men—an instructive commentary, by the way, upon our costly police service when these well-paid guardians of the official head of the national government allowed their charge to be approached by an unknown man with his right hand muffled in a handkerchief, and this hand tucked away under the lappel of his coat.

Yes, it was a treacherous murder, because, like unto Ehud, Joab, Jael and other Bible heroes and heroines, Czolgosz approached his victim under the guise of friendship, and without giving warning of his murderous intent; but it was not a cowardly murder. The assailant knew full well, if not wholly demented, that if he succeeded in his purpose his own life would be forfeited to the Christian's code of justice. To do that which will bring certain death to the doer is not commonly called a cowardly act.

* * *

But what of the electrocution that is to take place Oct. 31, within the silent walls of the Auburn prison?

The victim in this case will be down; he will be unarmed and helpless. He has long since surrendered to superior force. He has long since acknowledged his mistake.—provided reports do not lie; says he does not know why he fired the fatal shot, and is sorry he did it. His assailant, the executioner, will not meet him on equal terms, but will be armed with the means to kill. And not one assailant alone, but the entire force of the prison guards, and these backed by the armies and navies of a nation numbering more than seventy millions of people, will do the killing.

Under such very unequal conditions, will not the killing of the helpless prisoner Czolgosz be MURDER? COWARDLY murder? Murder such as the "roughs" and "toughs" of frontier life would scorn to be guilty of!

MARTYRDOM.

Yes, the killing of the man McKinley was a crime, one of the very worst of the calendar. A crime because it was committed against a MAN, and NOT against a RULER; for mark you! the ruler was not hurt at all. Rulership went on all the same as before, and would have gone on if Roosevelt and all the officers of the national government had been slain. Rulership would have gone on if the NATION, as such, had been slain, for the nation means simply the officials of the artificial machine called the national government. The people would have remained, but with their present superstitious notions about government they would at once have elected a new set of rulers. Like the frogs in the fable they must have rulers if for no other purpose than to be devoured by them.

Yes, the act of Czolgosz was a crime, not against McKinley alone—to whom as a man life was probably as sweet as to any other man; as sweet, perhaps, as to the overworked and underpaid father of a numerous family, such as McKinley did not have—but a crime against the cause of the working man and woman, a crime against the cause of human liberty and justice, in whose behalf it is supposed the deed was committed. Hence it was MORE than a crime, it was a political BLUNDER, which, as can easily be shown, is worse than an ordinary crime, because it has the power of multiplying itself manifold.

Czolgosz had seen and felt, doubtless, the utter powerlessness of the working people as against the monopolistic trusts. He had seen, perhaps, the cartoons, "Willie and his Papa," in the daily papers, representing McKinley as the product or child of the trusts, and imagined, illogically imagined, that if he could kill the child the parent would die; which is simply another way of saying that if he could kill a ruler he would kill rulership—with the result that while the man McKinley is dead rulership still lives; rulership is more alive, much more alive than ever before. The trusts are much more firmly established than ever before, because now they have their MARTYR!

* * *

It was the martyrdom of the Nazarene reformer and of his apostles that made creedal Christianity a success. It was the martyrdom of Abraham Lincoln, more than any other one thing, that made nationalism a success in this country. It was the martyrdom of Julius Cæsar that made Roman imperialism a success, and no event in our political history has given such impetus to the drift towards imperialism as has the assassination, the martyrization of William McKinley by Leon Czolgosz.

And what is imperialism? What but the concentration of irresponsible power in the hands of one man or of a few men. In former times power meant militarism, mainly. Now it means COMMERCIALISM, mainly, with the military arm to enforce its behests.

What is this but Mark Hannaism, J. Pierpont Morganism, Schwabism, Rockefellerism, behind the national government?

Yes, the crown of martyrdom placed upon the head of William McKinley was all that was needed, two months ago, to establish imperialistic commercialism as the recognized policy of our national government. The pocket pistol of Leon Czolgosz supplied the long-felt want, and now, henceforth and forever, he who says a word or writes

a line against the TRUSTS, or against the figure-heads that they may set up, shall be deemed guilty of treason, and dealt with as a traitor against the national government, the plutocratic empire.

* * *

But just here there comes a suggestion that perhaps the martyr business may be OVERDONE. There is a proverb which says, it is a poor rule that wont work both ways. If the pistol of Czolgosz set the crown of martyrdom upon the head of William McKinley, may not the electric bolt of a New York sheriff do the same thing for Leon Czolgosz? and may not the canonization of McKinley's assassin lead to other assassinations?

If McKinley's name will go down to posterity as the martyr of and for capitalistic imperialism, will not that of Czolgosz be regarded by many as fit company for Leonidas, the immortal Spartan; of Arnold Winkelreid, the deliverer of Switzerland; of Joan of Arc, and of thousands more who in all the ages have bravely thrown their lives away in the forlorn hope that humanity, the larger self-hood, would profit by the sacrifice?

* * *

Let me not be misunderstood. Most sincerely do I desire to do no injustice to the memory of these two men. Regarding the earthly career of both as now run, I would say that neither did anything in life to merit the canonization of martyrdom. Neither was a hero, a philanthropist or benefactor of his race, in any large sense or degree, and yet it is probable if not certain that each did what he thought to be right and best under the circumstances. Neither was exceptionally good or exceptionally bad. With like heredity and environment I myself would have done as McKinley did, and with like heredity and environment I would have done as Czolgosz did. Each was probably the slave of "duty," as each understood that much used and much abused term.

What more can be said?

Praise and blame are alike irrational, illogical, unphilosophical. McKinley was an opportunist; a very capable man, a very practical man, with instincts that led him to side with the rich and powerful few, rather than with the poor and oppressed masses. Hence he easily persuaded himself that a strong centralized government in the hands of a few strong and capable rulers was better for all concerned than any attempt at self-government by the poor, the ignorant, the incapable. In his youth he took the sword—to invade the people of the south,—and in his riper years he sent his armies to invade the people of the Philippines, and in his case is now fulfilled the saying, "He that taketh the sword shall be slain by the sword"—figuratively speaking.

Czolgosz was in most things the counterpart or exact opposite of the man whose life he cut short—he and the medical doctors! Czolgosz was impractical—a dreamer, as I take it—incapable of adapting himself to his environment. Had he been capable of becoming a monopolist, he too might have been found among the oppressors of the poor and the weak.

But why go on? To sum up:

Our irrational, artificial, anti-natural, conventional, tradition-ruled human society will continue giving birth to McKinleys and Czolgoszes, especially the latter, until WOMANHOOD awakes to a sense of its responsibility, and demands the conditions necessary to create a better race of human beings. Then and not till then, will rulers cease to rule, and assassins cease to kill rulers.

M. HARMAN.

Pulpit Pointers.

Scanning the reports of the pulpit utterances on Sunday October 20, several things attracted the eye. Under a large-type heading "Lauds the Reds from Pulpit," were four sub-heads giving the chief points in the sermon of one of Chicago's most popular preachers, a sermon so wholly different in tone from that of the average talk from the pulpit in regard to Anarchists and Anarchism that it seems to have created a profound sensation among the hearers. The following paragraphs are taken from the "Chicago Chronicle" of Monday, Oct. 21:

Rev. Frank Crane at the Hyde Park Methodist Episcopal church yesterday morning furnished a surprise when in the course of his sermon he took occasion to defend Emma Goldman and the Socialists. Although the pulpits of Chicago have been denouncing in unmeasured terms Anarchy and its believers. Rev. Mr. Crane insisted that Socialists and reformers of every class were advanced thinkers.

"When Emma Goldman was arrested," he said, "she had in her hand a copy of the book 'Toward Democracy.' How many of you have read it, or how many of you could read it through? You say that Socialism, Single Tax and nearly all reforms are wrong. How do you know? Have you studied these questions? No, you prefer to travel in the same rut that you have traveled for years.

"Down at the public library you will find books on political economy and on sociology thumbed and worn and marked. Who did it? Did any of you believers in the constitution of the same old social order of things that we have had for years do it? No, it was done by the men who cannot afford to buy the books they love.

POINTS TO THE "DEAD ONES."

"They are progressive and they study the questions that you condemn without reason. Those men are thinkers. You are the dead ones."

* * *

RICH ALSO ARE ANARCHISTS.

Under this heading we find the following in the same paper:

Rev. A. Lazenby, preaching in the Unity church yesterday morning said:

"The present distress of society arises from the fact that so many people do not feel under moral compulsion, any moral authority. They are the children of impulse, the creatures of opportunity. They are the slaves of liberty.

"Not merely the low-down but the high-up in society feel themselves free to do as they like instead of as they should. And when you have a crowd of people making license their only law then you have a condition of Anarchy. And it matters not whether those people gather about the court or herd together in hovels, they are to all intents and purposes Anarchists."

WANTS TAX ON CHURCHES,

Is given as the leading feature of the Sunday discourse of another leader among Chicago's pulpitarians:

M. M. Mangasarian spoke before the Independent Religious society at the Grand opera house yesterday on "The American Church."

"The church is not protected in America as it is in Europe, though it is not as yet completely divorced from the state," he said. "You and I are taxed to pay the bills of the churches. The building in which we hold our services is assessed, while the Methodist church, within a few doors south of us, is exempt from taxation. This gives them a decided advantage over us. They are protected, we are not. You and I are taxed to support the minister of that church.

"Is not that a species of Europeanism? Does it not seem as if America, while endeavoring to divorce the state from the church, has only kept the word of promise to the ear and broken it to the heart? If the liberal people would combine their forces it would not be long before the vast property of the churches would yield an income to the municipalities."

SCORES RICH IN CHURCHES.

Under this heading is given the following protest against the almost universal sway of dollars in ecclesiastical organizations:

Rev. J. Clayton Youker, at the Euclid Avenue M. E. church,

Oak Park, yesterday spoke upon the influence of the wealthy in religious work. He said:

"The monetary minority is largely composed of individuals who by deeds, if not by words, insist that gold and not grace shall dominate in ecclesiastical affairs. Finding its wealth apparently omnipotent in the world of finance, it demands for its dollars, which are often dirty, equal sway in the sphere of religion.

"It insists upon being the dominating power in the individual church organization. So far as the preacher is concerned it arrogates to itself the supreme function of passing upon his ministerial qualifications. It adds that the pulpit shall make no attack upon its pet foibles. If 90 per cent of a church membership wants a preacher returned and the 10 per cent of rich persons do not he cannot return; dollars must count for more than people."

These and a few other pulpit utterances in the same line, or similar lines, that could be gleaned from one only of the Chicago dailies, of the date named, would seem to show that Gold, Grundy and Co. have not yet succeeded in muzzling all the preachers of this mammon-ruled city.

M. H.

The Crusade of Plutocracy.

Among the papers foremost in defense of freedom of press and of speech, as against the crusade for censorship and suppression now so popular everywhere, there is none that de erves more honorable mention than does "The Public," published at 1501 Schiller Bldg. Chicago, Louis P. Post, editor. Its size and shape make it very convenient for propaganda work. Only one dollar per year, weekly. In a recent issue the editor filled several pages reviewing the situation and prospects in regard to freedom of criticism under the rule of plutocracy with which we are now threatened. The following paragraph is a fair sample of this exceptionally strong and able editorial:

"But blind indeed must that man be who sees in this pro gramme only a move against Anarchists. The sentiments of philosophic Anarchists that really make their speeches objectionable to the plutocratic engineers of this conspiracy against free government in America, are cordially shared by every one who opposes the political and economic influences which are everywhere making a few rich through privilege and keeping the many consequently poor. This crusade of plutocracy, nominally against Anarchists, is in reality against all who express these sentiments. It includes, also, such as oppose the policy of conquest, colonialism and imperialism. Indeed it includes all who criticise with any vigor at all the political party which happens to be in power.

"Is this not so? If not, why has the assassination of President McKinley been coolly charged to Bryanism? If not, why is it traced to Bryan's speeches criticising the imperialistic policy upon which our republic has embarked? and the inequitable distribution of wealth which its laws promote? If not, why has it been charged to public men and private men upon no other basis than that they have spoken against conquest, against militarism, against colonialism, against trusts and against other public policies that tend to subvert the principles of liberty and to make the few rich at the expense of the many?

"Let there be no mistake. This movement for the abrogation of constitutional guarantees of free speech and for the creation of a new form of treason—or rather, the revival of an old one,—has for its object larger game than philosophical Anarchists. No effective law to suppress philosophical Anarchists can possibly be drafted which would not be a most powerful weapon for any party in power to use against the opposition."

Readers of Lucifer will do well to send for sample copies, and if possible subscribe for this valiant defender of liberty and justice.

M. H.

Once upon a Time a Constitution followed a Flag for a Considerable Distance, and a Humble Citizen gave it a great deal of attention.

He would neither be Convinced that the Constitution followed the Flag nor that the Flag took the Pace from the Constitution.

Sometimes he thought one way, then Again he Thought the Other, and still Again he did not know what he Thought.

After awhile the Tax Assessor came Around and Explained to the Humble Citizen that in Cases like This it was Necessary to Pay for the Track whereon these Trials of Speed took Place.

Moral—The Humble Citizen can rest Assured that he is Marked for the Gate Money right Along.—*Baltimore American.*

A Theory of the Determination of Sex Questioned.

I was very much pleased to see in a late number of Lucifer communications from two of my friends: E. F. R. and Aunt Elmina. I agree with Mrs. R. most thoroughly: Nothing contributes so much to making a woman lovable as an independent income. A demonstration of affection from such a woman is always free from the suspicion of any particle of interest other than that which attaches to a man's personality. I wish she had added to her statement "When sex is properly understood and taught we shall have gods on earth," the word practiced, making it stand thus: "understood, taught and *practiced*," because there are always so many who *know* better than they *do*. To be familiar with a theory is doubtless beneficial; but it takes the living impulse of action behind the saw to cut ice.

I entirely fail to see how Schenck has proved Aunt Elmina's theory in regard to the determination of sex, or that the facts sustain the position she takes in a former article as well. Will she kindly explain how it happens that up to a certain stage of development the embryo is always female; and that when male characteristics appear it is never until later? That is to say, how does it happen that if there be no change by further development beyond that stage, the child *remains* (not becomes) a female?

It seems to me, Auntie, that your conclusion is logical, rather than correct; as is the conclusion drawn in a former letter to Lucifer where your finding is that because female children are produced more frequently when the means of life are easily obtainable, and male children with greater frequency under difficult living conditions, that the female is therefore the superior product, or a later stage of development. Unfortunately the history of the development (or evolution, if you prefer) of the human race, as shown by the scientific observation of the embryo, in no wise supports such a conclusion; and, in fact, directly confutes it. As a matter of logic merely, it would seem that one might more reasonably conclude that the greater number of females born under favorable circumstances or easy living conditions indicates rather nature's method of regulating the consuming power by the relative plenty of food and the ease with which it may be obtained. The reproductive *power* of a community does not depend upon the number of males it contains so much as upon the number of its females, the "time limit" which nature imposes upon the female power of reproduction being no factor of the male capacity. That is to say, where the means of life are easily obtainable nature's method of meeting the more favorable living conditions is by bringing forth an increased number of females, affording the opportunity for increased racial production or consuming power; and that under conditions of hardship an increased proportion of males is a most effective means of controlling increase of population, as the productive *capacity* of a community depends upon the female factor as stated above. Have I made this clear?

At the same time, understand, I cheerfully and thoroughly discredit the Biblical account of the crowning act of the creation. Whether created or evolved the female was first, and the male the afterthought. Are you contented with this proposition in place of yours?

L. A. DuBois.

65 West 95th St., New York City.

Vice: Its Friends and Its Foes.

This is the title of a newly published pamphlet by Edwin C. Walker. The contents are:

Brotherhood of Man: The Recognition of Facts; Folly of "For Men Only;" Definitions of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

With Appendix:

The Wanderings of a Spirit; Our Fair Civilization, and the Folly and Cruelty of It All.

Price 15 cents. For sale at this office.

Books Received.

Socialism in the Home, by May Walden Kerr. Number 28 of the Pocket Library of Socialism, published monthly at 50 cts. per year, by Chas. H. Kerr & Co. 56 5th Avenue, Chicago; price single copy five cents.

A Sketch of Social Evolution, by W. Boyd Mackay. Number 30 of the same monthly publication, price of single copy five cts.

Socialism vs. Anarchy, by A. M. Simons, editor "International Socialist Review." Number 31, (September) of the same series. Address publisher, or this office.

* * *

The Temple of the Rosy Cross—the Soul, its Powers, Migrations and Transmigrations. Fourth edition revised and enlarged. By B. T. Dowd, 1901. Eulian Publishing Co., Salem Mass. Cloth and gold; price two dollars post paid.

To those interested in studies of the "occult," this book will prove very interesting. As pointers showing the drift of the author's thought, here are a few specimen paragraphs:

"The belief in a creator who uttered the first curse is a hereditary poison which destroys freedom and even the soul itself. Besides it furnishes an excuse for men to curse, for that which God does, every 'Godlike' person should at least try to do."

"The concept of God's justice as set forth in the legend of creation and fall of man, is a conception unworthy of a savage, though it has been accepted in its literal aspect as absolute truth, and worshipped from time immemorial, until it has become the soul of individuals, families and governments."

"Had Jesus manifested the powers of a God, vanished from the cross, etc., he would have converted the Jewish nation in a day, and they would have worshipped him as a God; but what good would it have done? Lo! the world has been worshipping gods for countless ages, and some portion has been worshipping Jesus ever since his crucifixion, but what good has it done?"

VARIOUS VOICES.

O. P Whitman, El Paso, Ill.:—My wife and I are with you in your work, and we feel this cause ought to have the hearty support of every good, honest, and free thinker. We intend to give you ours as long as we can raise the money to keep up our subscription. We enclose money for which send us Lucifer a year.

H. W. W., Cal.:—No matter when my subscription expired—here is another $5, as a result of the big storm of intolerance and unprecedented brutality since Haymarket event. I inclose $10. Give $5 to "Free Society." I will hereafter give Lucifer, "Free Society" and "Discontent" at least $10 a year. Now is the time that all friends of free speech and free press should support our standard-bearers.

Marion B. Carter, Lockport, New York:—Although my subscription to Lucifer is paid to No. 1073 I wish to avail myself of your premium offer, so inclose $1 for "Nora," and Lucifer another year. I like Lucifer better and better with every number, and wish you success, and better health for the dear editor. May both father and daughter live many years to continue the good work they are doing. I also enclose a few stamps for copies of No. 886 to give to my friends.

J. G. Hunter, Sheridan, Wyoming:—As I see that my subscription for Lucifer, has nearly expired, I enclose two dollars, to pay for same one year and a copy of "Karezza." May be able to do something for Lucifer after awhile. Am strongly in favor of M. Harman taking a rest. He is too valuable to be worn out, and further I have every confidence in Lillian, that she will fill the editorial chair to the full satisfaction of the subscribers. I think by the actions of the officers of the law, in Chicago, that Illinois might as well follow the example of Virginia, and abolish the freedom of speech and of the press, as it seems to be a dead letter in Chicago, at least.

While I am a Socialist, I recognize that the ideal government is Anarchy, but believe that it can be reached quicker through Socialism. I do not consider that the mass of the people have as yet evoluted far enough, to make Anarchy possible. Where can I procure "The Philosophy of Anarchism" by Parsons? Find it very hard to procure subscribers, and would rather pay for a subscription, than hunt up a subscriber.

Similarity of temperament and tastes, pleasant intercourses, services rendered will secure friendship, procure pleasure and obtain gratitude, but not love, which is inspired and is never given as a reward.—*Max O'Rell.*

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